

Christ, God-Man,  
Set out in a  
SERMON,

Preached at  
NORTHAMPTON  
ON THE  
LECTURE,  
BEING  
Christmas-Day 1656.

By John Hower, sometimes Fellow of *Geniſh-Colledge*, in *Cambridge*; now Minister of Gods  
Word at *Abington*.

*Quisquis ergo audit hoc, vel legit: nūi pariter certus est,  
perdat mecum: ubi pariter haſitat, quarat mecum: ubi  
certum suum agnoſcit, redeat ad me: ubi  
non agnoſcit, agnoſcat. lib. 1. de Trinit. cap.*

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DIGNISSIMO VIRO,  
OMNIQUE VIRTUTUM GENERE  
SPLENDIDISSIMO,  
IOANNI BERNARD  
ARMIGERO,  
PATRONO SUO SEMPER  
COLENDO,  
BONARUMQUE LITERARUM  
MÆCENATI OPTIMO,

HOC  
QUALECUNQUE OFFICII SUI TEKMHRION,  
GRATITUDINIS ERGO  
D.D.C.Q.

*Letitiam  
supplicat, &  
mōd' solū  
tant, qui non  
habent thura.  
Plin. de nat.  
hist.*

Omnibus obsequii nominibus  
addictissimus,

*Joannes Howes.*

DIGNISSIMO VITO  
OMNIO ENRICHIM GENEER  
SPLENDIDISSIMO  
IOANNI DE RYLAND  
ARMIGERO

PATRINO SVO SEMPER  
COLENDO  
BONARUMQUE LITERARUM  
MAGNATI OPTIMO

Exemplum  
libri  
in  
bibliotheca  
publica  
universitatis  
Lugdunensis  
conservatum

HOC  
QUALIBET OFFICII SUI TERNON  
GRATITUDINIS ERGO  
D.D.C.

Quibus obsequium non ideo  
addidimus

Joannes Lamber



*Erudito & candido Lectori*

*Uxoribus & filiis*



Non sum nescius tenuitatis meæ,  
preliquæ (proh dolor) infeli-  
citatibus: sed <sup>in ardua</sup> durum te-  
lum, fundique Britannici ca-  
lamitas, plauastro argumeto-  
rum surdas aures accommodat. Ad has enim  
angustias nunc temporis redactus sum, ut  
vel boni nominis quo nihil prestantius)  
naufragium faciendum est, vel publicæ Cen-  
sure (quæ nihil periculosius) alea subeunda  
est. Non sum mihi confertus alicujus Erro-  
ris, (licet quam multi hoc sæculo ad Anti-  
cyras eunt) undè tantæ tragediæ excitarentur.  
Non sum sciens alicujus convitiij (quo alie-  
rius famam confodi) unde tam ambigue  
voces longè, lateque spargerentur. Concio-  
nem meam severis oculis lustravi; nihil S.  
Scripturæ, nihil puriori Antiquitati, nihil

Ecclesię Anglicanę Amiculis, nihil doctissi-  
morum Protestantium dogmatis contrari-  
um observare potui. Quid faciam laborans  
in hac Charybdi? quã arte fame consulam?  
Unicum (ni fallor) restat Remedium, <sup>quod</sup>  
(quod aiunt) <sup>in</sup> solem & pulverem  
prodire, vestreque virgulę censorię nostras  
fascies submittere.

Unicum est quod Coronidis loco super-  
addam, *sc.* me nullo partium studio, S. Theo-  
logię viperã circumrodi; almam Veritatem,  
Dei omnipotentis filiam, ambabus vtrius am-  
plecti: Unitatem, Religionis decus, & præ-  
sidium, ex toto corde prosequi: Primitivam  
Antiquitatem, Ecclesię Anglicanę nuperam  
gloriam suspicere, & venerari. Vale humane  
Lector ——— Sit tibi terra levis ——— memor  
esto. Quicquid scripsi, Ecclesię Anglicanę  
iudicio lubens libensque humillimè sub-  
mitto.

E Musæo meo Abing-  
toniæ 7 Cal. April.

1657

*Tui observantissimus*

*Joannes Howes.*

Ecclesię

A

To the Impartial Reader.



*THE uncharitableness, and unfaithfulness of Relations concerning this Sermon, have at last constrained my publication of it; choosing rather to suffer the severest censure of a just Eye, then the unworthy distempers of un-*

Iob 6.24.

Prov. 12.18.

*kinde Tongues.*

*This I do assure the Reader, that whatsoever was Preached in the Pulpit, is very faithfully and fully related in this Copy. The GOD of Peace teach us the things that make for Truth and Peace, helping us in this our day, to distinguish aright, between principles of Faith, and matters of Opinion.*

Phil 2.1,2.

Luk 19.42.

Your Servant in the Lord,

*John Howes.*

To the Imperial Reader.

[illegible][illegible]

22970



# Christ, God-Man,

Set forth in a Sermon,  
Preached on the Lecture at  
Northampton.

JOHN I. 14.

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.*

**T** Here is no Religion in the World (if we believe the Historiographers) but hath *Mystera*, Mysteries, and *Mystagogi*, Teachers of those Mysteries, and *Festa*, Solemn Dayes and Times, for the observation and celebration of those Mysteries. Wherefore Christian Religion, which is the only true Religion, and the most excellent way of serving the Deity, ought not to be without them.

Now there are two great Mysteries in Christian

B

Re-

a Plutarch. in  
vitis Numa,  
Lycurg.  
Alcibiad. &  
positum.  
Cassiodorus  
ad Annal.  
Ecclesiastic.  
16. num. 43.  
pag. 391. b.  
392. 394. b.  
b. 12. 4. 12.  
10. 1. 4. 6.  
17. 3.  
c. Passorum  
prophetae  
tum. part. 1.  
cap. 12. p. 71.

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Religion, the one concerning the ever-blessed Trinity, the other concerning the holy Sacraments.

First, Concerning the ever-blessed Trinity, that Three should be One, and One Three; that these three should be distinguished by incommunicable Properties, and yet united in one and the same Essence: that the second Person in this Trinity should have two Natures substantially differing each from other, and each of them retaining their essential Properties; and yet both of them united in one Subsistence. Mysteries indeed, which neither *Plato* with all his Philosophy could discover, nor *Archimedes* with all his Mathematicks demonstrate, nor *Carnedes* with all his Logick find out, nor *Aristotle* with all his Metaphysicks mount unto.

Secondly, There are Mysteries which concern the holy Sacraments: That under earthly and visible Signs, should be hidden Spiritual and invisible Grace. That the Son of God who is infinite in Glory, should be mystically united to such Elements as Water, Bread and Wine. That these Sacraments should not be *nuda signa significantia*, bare, naked, and empty signs (as *Zwinglius* unwarily speaks) but they should also be *signa obsequantia*, confirming and sealing signs, and *signa exhibentia*, signs exhibiting that which they signify to a worthy Partaker. So that they are the Conduits pipes of Grace, and the Earnest of Blessedness.

Aug. de  
Civ. Dei, lib.  
10, cap. 23.  
pag. 609.  
circa finem  
cap.

a Athanasius  
in symb.  
1. Iohannis.  
Iohannis. 13.  
f. Hookers  
Ecl. pol. 1. 5.  
num. 53. pag.  
294, 295.

g. Meus des-  
cit, vox su-  
bet, &c. Am-  
bricos. de Fide  
ad Gratian.  
lib. 1. c. 5.

1 Cor. 2. 14.

Mar. 16. 17.

1 Tim. 3. 16.

h. Whites Re-  
ply to Fisher,  
p. 390, 391.  
Arnolds of  
the Sacra-  
ments, cap. 2.  
pag. 6, 7.

13. p. 94, 95.

1 Cor. 12.

16.

Ioh. 6. 51.

54, 55.

i. Episc. Win-

ton, opuscula.

v. lib. 2.

Answer to the

eighteenth

chap. of Per-

sons Reply,

pag. 2. circa finem.

Doctus pag. 258. ad pag. 271.

Rom. 4: 11. Sacramenta non sunt tantum signa representativa

sed exhibentia. Datanant, in Col. cap. 1. vers. 2. pag. 9.

Doctus de vera & falsa Relig. cap. de Eu-

charistia pag. 258. ad pag. 271. Rom. 4: 11. Sacramenta non sunt tantum signa representativa

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sed exhibentia. Datanant, in Col. cap. 1. vers. 2. pag. 9.

Mysteries.

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Mysteries indeed at which Reason void of Divine Revelation stands amazed.

Sacramenta  
Patres appellant  
Hæc mysteria  
— passim

apud patres leges ap. xvi Mureto, &c. Calaubon. ad Ambros. Eccl. Hv. 16. num. 44.  
pag. 395.

My Text appertains to the first of these Mysteries, namely to the ever-blessed Trinity, and discovers divers *Arcana*, divers Secrets concerning the Word, who is the Second Person in that incomprehensible Trinity. *And the Word was made flesh, and dwelt among us, and we beheld his glory, &c.*

The first word of the Text *And*, is not redundant, as it is sometime in Scripture; but it is a Conjunction copulative, and therefore imports dependance on the verses preceding; wherein our Evangelist *S. John* (who is shadowed out by the Eagle mentioned *Rev. 4. 7.* discovers many sublime and precious Truths concerning Jesus Christ.

First, He discovers to us his Deity, that Jesus Christ is not only God by Denomination; So are Magistrates: or by Representation; so are Angels: or by spiritual unction; So were the Prophets: But God by Nature; So is no Creature. That he was God from all Eternity, and hath a Divine Nature communicated to him (as he is *Filius* the Son) by eternal generation, and in regard of that Divine Nature he may in some sense be called *Deus* God of himself. Verse 1. *In the beginning was the Word, and the Word was with God, and God was the Word.*

This Myserie of Christs Deity was not only denied by *Arius*, (who confessed that Christ was

Mac. 4. 7.

Aug. *enm. 4.*  
*de consensu*  
Evangelist.  
lib. 1. cap. 6.

Psal. 82. 1.

Exod. 3. 2, 6.

Ioh. 10. 37.

Exod. 4. 16.

Rom. 9. 3.

Deus de deo

Lumen de lumine. Synbo.

Nicænum.

Ioh. 8. 4.

Bellorum.

cont. com. 11.

de Christo l. 1.

cap. 19. p. 30.

A. B.

15. 1. 11.

15. 1. 11.

4  
Clement

1. 1. pag. 811.

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Essence with the Father, but he was not of the same Essence with the Father, and for this heresie was anathematized by the first oecumenical Council at Nice) but also it was opposed by *Ebion*, *Cerintus*, and the Gnosticks in the Apostles dayes. For *Ignatius* (who if we believe *Nicephorus*, was that little child which Christ took up in his arms) tells us, that *Ebion* affirmed Christ was *Ἰνδὸς ἀνθρώπος* a meer man. And *Cerintus* maintained (as we find in *Irenaeus*) that Christ was the natural Son of *Joseph* and of *Mary*, and so a bare Man. Wherefore our Evangelist *S<sup>t</sup>. John*, to extirpate these rares of Heresies, which the Envious man had sown so early in the field of the Church, did write this Gospel, by the direction of the Spirit of God, and begins it with a confident Assertion of the Deity of Christ, and proves it by a variety of Arguments from the first verse to the twelfth.

*versum heres. lib. 1. cap. 35. Hunc librum composuit contra heresios, &c. Goran. ad Io. 1. 1. pag. 811. vid. Hugonem totum in prelat. ad Ioannem, Io. 20 31. Hieronym. in prelat. comment. in Mat.*

*Socrates*

*Scholast. II. ca. 17. p. 240.*

*Beza Annot. major. in Io. 3. 13. pag. 363. num. 81.*

*Pages heres. of the Anabaptists.*

*Athanasiu in orat. 3. contra Ari-*

*nos p. 445. b.*

Secondly, Our Evangelist discovers the humane Nature of Jesus Christ: that he was not only a man in apparition, as the *Manichees* imagined, but in Truth and Reality. That he was not called a Man because he made himself a celestial Body, as *Apolinarius* dreamed, but because he had a true natural humane Body. That he is not stiled a Man, because he came from the Virgin *Mary*, as pure water passeth through a Cistern: as the Anabaptists strangely speak, but because he had his substance from her,

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as man; being, as the Scripture saith, *Seimen Mulieris*, the seed of the Woman, *Gen. 3. 15.* and *ex semine Davidis*, of the seed of David according to the flesh, *Rom. 1. 3.* Thus saith my Text, *Verbum caro factum est, the Word was made flesh.*

Thirdly, Our Evangelist discovers the Divine and Humane Nature of Christ united into one Person, by that union which the Grecians call hypostatical, and the Latins call Personal, whereby he is not two, but one Christ. So in my Text, *The Word was made flesh*, and (the Word) dwelt among us, and we beheld his glory, &c.

In the Words, observe with me these five parts.

1. The Person incarnate, *the Word.*
2. The manner of the incarnation, *was made flesh.*
3. The distinction of Natures in the unity of the Person, *he dwelt among us.*
4. The ocular demonstration of this mystic, *we beheld his glory.*
5. The Excellency of his Person, *full of Grace and Truth.*

First, Of the Person incarnate, *the Word.*

We find mention in Scripture of a twofold Word, the First created. Second uncreated. The First inspired, the Second Essential. The First External, the second consubstantial.

The First is the Holy Scriptures of the Old and New Testament, which hold forth the words of Truth, Peace and Salvation.

The second is the Lord Jesus Christ, who is the proper Subject of Evangelical Scripture, and the Almighty, Eternal and Substantial word of God.

This latter is spoken of in this place, and not only

in this place, but in that incomparable place,  
 1 John 5. 7. There be three which bear re-  
 cord in heaven, the Father, the Word and the Holy  
 Ghost, and these three are one. The which

Franciscus  
 David contra  
 Georgium  
 majorem.

Socius in  
 comment. in  
 1 Joh. 5. 7.  
 pag. 416.

verse the *Arians* did expunge from their Bibles, as  
 if it were surreptitious. The Anabaptists scoff at  
 it, (as they do the rest of Scripture) adding, it is  
 foisted into the New Testament. And the *Socinians*  
 explode it from all disputations, as if it was palpa-  
 bly counterfeit: for thus writes *Socius* upon the  
 place, *Hæc verba sunt adulterina, & ab hominibus*  
*qui suum dogma de trino & uno Deo quacunque rati-*  
*one defendere & propagare voluerunt, in hunc locum*  
*infarcta.* These words are false, and forged, and  
 stuffed into this place by those kind of men, who  
 make no conscience how they defend and propa-  
 gate their Doctrine of the Trinity. Whereas *S<sup>c</sup>*  
*Hierom* owns it as a part of Holy Scripture, af-  
 firming it to be received in the Church. And  
*Athanasius* before him, urged it with much zeal  
 against the *Arians*, as a demonstration of that truth  
 which they violently opposed.

Athanasius  
 in disp. con-  
 tra Atrium,  
 tom. 2.  
 pag. 147, &c.

Transylvani  
 dicunt Chri-  
 stum vocari  
 verbum quia  
 verba Dei  
 nobis annun-  
 tiavit — vel  
 quia tam mu-  
 lta p<sup>er</sup> clara de  
 illo dicuntur.  
 Bell. conr.  
 de Christo, l. v.  
 cap. 6. pag. 68.  
 D.E.

And good Reason may be rendred why the se-  
 cond Person in the sacred Trinity is called the  
 Word; and these Reasons are not only such, which  
 the Transylvanian Ministers alledge, as namely be-  
 cause he hath declared to us the Word and Will of  
 God, as also because so many excellent words both  
 by way of gracious Promise, and by way of admi-  
 rable prophecy are spoken of him; But also,

First, Because his eternal generation is like the pro-  
 duction of a Word: for as a Word is first conceived  
 in the mind, and proceeds thence without any car-  
 nal

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7

nal operation; So the Son of God had his conception in the Understanding of the Father, and proceeded thence without any corporeal emanation.

Secondly, As a word is immaterial, and invisible (for no man can see *Verbum mentis*, the word of our thought) so Christ is immaterial and invisible in regard of his Divine Nature, for no man hath seen that at any time.

Thirdly, As a Word (if you take it for *Verbum mentis*) cannot be separated from the Understanding, but as soon as there is  $\therefore$  the Understanding, there must be  $\therefore$  the Word, so Jesus Christ who is the second Person in the blessed Trinity, cannot be separated from the Father, but as soon as ever there was a father (if I may speak so of Eternity) there was of necessity a Son, and so he is co-eternal with him.

Fourthly, As a Word is not expressed until it be clothed with Aer, and articulated by the instruments of Speech; so the Word of God which is the second person in the Trinity, was not manifested to the sons of men, until he was clothed with flesh, and born of the Virgin *Mary*.

Use 1. Is Jesus Christ the Word: then he is truly God; for none of all the Prophets, none of all the Evangelists, none of all the Apostles were ever honoured with this Name. We read that Religious *Henoek* was a walker with God; and faithful *Abraham* was a friend of God; and meek *Moses* was a favourite of God: and prudent *Solomon* was the beloved of God: and devout *David* was a man after the heart of God: but none of these is honoured with the title

*Δοκεῖ δὲ μὴ  
ἀγγεῖν οὐδὲ  
Θ. Ν. Ν.  
orat. 2. οὐδ  
οὐ οὐδὲ  
orat. 36. οὐδ  
Θ. Ν. Ν.  
1 Cor. 1. 14.  
Per alius  
intelligendi  
et amandi  
produciatur  
in Dea persona  
na proceden-  
tes. Suarez  
tom. 2. lib. 2.  
de Trin. cap.  
6. & 7.  
Io. 1. 18.  
Per multi pa-  
tres, ut Bas-  
ilius, Naz.  
et delectan-  
tur cum filius  
vocatur  
verbum —  
Mens enim  
generat λόγον  
sui naturaliter  
ita ut mens  
quæ mens sit  
sive λόγος  
et c. Zinch.  
de trib. Elo-  
him lib. 5.  
cap. 8. p. 257.  
Generatio fi-  
lii est operatio  
Dei ad natam  
et c.  
Heb. 1. 5.  
1 Tim. 3. 16.  
Gen. 5. 24.  
Iamque 2. 23.  
Exod. 33. 19.  
2 Sam. 12. 25.  
1 Sam. 13. 14.*

of

of the Word of God, but only Jesus Christ, Rev. 19. 13. *And he was clothed with a Vesture dipt in blood, and his Name is called the Word of God.*

It is true that St John Baptist (a greater then whom was not born among women) is stiled *Vox clamantis*, the voice of one crying in the Wilderness, and so all Gods Messengers are *Voces Dei*, the voices of God : God speaks in them, God speaks by them, as Christ saith, He that heareth you, heareth me ; but none of them is *ὁ λόγος* the Word, but only Christ. They are the Ambassadors, he the King. They the Servants, he the Prince : they the Stewards, he the Lord : they *sonus* a sound, or *Vox* a voice, he, and only he *ὁ λόγος* the Word.

Give me leave to ask the Question with a little alteration, which the Apostle asks, *Heb. 1. 5.* Unto which of the Angels said he at any time, Thou art the Word ? He hath said of them, they are ministering Spirits, sent out for their good, who shall be heirs of salvation. They are the heavenly host, which fight in their courses against persecuting *Sisera's* : they are the morning stars which praised God, when the foundations of the Earth were laid ; but in no place of Scripture doth he call them *ὁ λόγος*, the Word.

Besides, Christ is such a Word, that if the Name had been communicated, yet the adjuncts must needs proclaim him God. I will for brevity sake confine my self to this Chapter.

First, He is the eternal Word. Verse 1. *In the beginning was the Word* — he is *in principio*, in the beginning, and *ante principium*, before the beginning ; for he is *rerum omnium principium*, the beginning

ning of all things. *S<sup>r</sup> Augustine* speaks acutely to this purpose; *Non sicut in principio Deus fecit calum & terram, ita in principio fecit Verbum, sed in principio erat Verbum.* God did not make the Word in the beginning, as he made the heaven and the earth in the beginning, but in the beginning was the Word. There is a propriety (saith *Beza*) in the Word, *Erat, quod uni Deo proprie convenit*, which properly can be spoken of none but God; who by the *Platonists* was called *Being* it self; And by the Hebrews, *Jehovah*, from *יהוה* which signifies to Be: in comparison of whose Being, all things else are as if they were no beings, or as the Prophet *Rhetorically* speaks, *Isa. 40. 17.* less then no Being.

Secondly, He is the essential Word: in the latter part of the first Verse, *God was the Word*, where it is observable that in the Original, the article is not prefixed to *God*, but to *the Word*, which plainly shews in Grammatical construction, that the Word is God.

And whereas the *Arian* thinks to evade, by this nicety, That if the Evangelist would have us believe, the Word was God co-equal with the Father, and not an inferior God, or a temporal God, then he would have prefixed an Article before the Title *God*. We may answer, First, That Christ is called *God*, with an Article in other places of Scripture, as *John 20. 28.* *Thomas* calls Christ, *My Lord, and my God.* Secondly, That God the Father, who by their own acknowledgement is truly God, yet is called *God* without an Article, as *Gal. 1. 3.* *Χριστός υἱὸν τοῦ θεοῦ*

Aug. tom. 2.  
epist. 66. Alip.

Beza Annot.  
in Io. 1. 1.  
num. 35.

Beckman. de  
orig. Aug. Lat.  
Tit. Iehovah.

Lapide Io.  
Io. 1. 1.

Irenæus l. 3.  
cap. 6.

Novat. de vult.  
l. 1. c. 1. d.  
l. 2. d. 1.

Exeat nunc  
destruatur  
Insuper Ari-  
stoteli de  
Ethic. Aug.  
tom. 9. in  
Ioh. cap. 1.

Arian disp.  
cum Arto.

Aquinas 1.  
q. 45. a. 5. o.  
Suares. Me-  
taph. tom. 1.  
disp. 20. §. 2.

Θ. ΠΑΤΕΡ. Grace be to you, and Peace from God the Fa-  
ther. Or Thirdly, We may affirm with Irenæus,  
Neque Dominus, neque Spiritus Sanctus, neque Apostoli  
eum qui non esset Deus, definitivè & absolute Deum no-  
minassent aliquando, nisi esset verus Deus. Neither  
the Lord, nor the Holy Spirit, nor the Apostles,  
would at any time give the title of God, absolutely,  
and definitively, unto him that was not truly God.

Thirdly, He is the Almighty Word, ver. 3.  
All things were made by him, and without him was no-  
thing made that was made. It is impossible that the  
Person who made all things, should himself be  
made; for then the Creator should be a Creature.

But our Evangelist saith, He made all things.  
There is not the least Flie that playeth in the empty  
air, nor the mightiest Angel that waits on the  
throne of heaven, which hath not essence and ex-  
istence from him. And whereas the Arian objects  
that the preposition *per* or *per*, doth signifie an in-  
strumental cause, and not the principal Efficient; so  
that in their sense, All things were made by Christ,  
as by an Instrument in the Hand of the almighty  
God; It may be answered that the preposition  
*per* by, doth not alwayes signifie an instrumental  
cause, but oftentimes a principal Efficient cause; as  
Prov. 8. 15. *Per me Reges regnant.* By me Kings  
reign, 1 Cor. 1. 9. *God is faithful by whom you are  
called unto the fellowship of his son.* And in this place  
the preposition *per*, by, must signifie a principal  
Efficient cause; Because creation is an act of Royal-  
ty inseparable from the Deity it self, as Aquinas  
proves from principles of Divinity, and Suarez de-

monstrat

monstrates from principles of nature, which I omit.

Fourthly, He is the ever-living, and the life communicating Word, Ver. 4. *In him was life, and the life was the light of men.* In him was life both originally and derivatively: in him was life essentially, and communicatively: life was in him *tanquam in fonte*, *non tanquam in rivulo*, as in a fountain, not as in a stream: life was in him *tanquam in radice*, *non tanquam in ramo*, as in a root, not as in a branch. he hath both life in himself, and from himself, the which life is the original of all kind of light, whither natural, spiritual or eternal. That *to pōwōn tō ois*, of which the Apostle speaks, *Rom. i. 19.* those *καθ' ὅλην τὴν γῆν*, common principles which are the grounds of all science and prudence amongst men, are from Jesus Christ; he is the Sun of Righteousness, as the Prophet stiles him; and as the visible sun doth with his radiant beams enlighten all the great world, so doth this invisible Sun illuminate every man that comes into the world.

Fifthly, He is the incomprehensible Word. Verse 5. *The light shineth in darkness, and the darkness comprehended it not.* There is no created Light but it is comprehended some way or other: the Bodies of the stars are glorious lights, yet they are comprehended in the sphears wherein God hath placed them: the light of the Sun is a vast light, yet it is comprehended in the upper and lower world: But the Word is such a light, that neither heaven nor earth: men, nor Angels with all advantages of Nature, Grace and Glory, are able to comprehend it. Though this light shineth freely and clearly, yet no created being is able to receive

*Vita formale,*  
*exemplaris,*  
*causalis &c.*  
*est in Christo.]*  
*Lapide in*  
*Ioh. i.*

*Psal. 36. 9.*

*Ioh. i. 9.*  
*Mal. 4. 2.]*  
*Ioh. i. 9.*

*Quid est De-*  
*us? Jangus*  
*de latendo,*  
*sublimitas et*  
*profunditas*  
*&c. Item*  
*de confid. l. 5.*

Aug. Cal-  
vin. &c. in  
loc.

Aug. Cal-  
vin. &c. in  
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Aug. Cal-  
vin. &c. in  
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it in the fulness: no more then a narrow Room can receive the beams of the sun in the extent of them: or a little shell receive the vast Ocean in the amplitude of it. And how much less can our corrupt nature (which is here signified by the name of Darknes) be able to comprehend it;

I need go no further because I study Brevity; these Epithites that he is the eternal Word, the essential Word, the almighty Word, the life communicating Word, and the incomprehensible Word, do loudly proclaim that he is truly God: since no creature can be either eternal, Almighty, life-communicating or incomprehensible.

And here be pleased to observe (which is not usually observed) that in this first chapter of St. John the beginning of which chapter was admired by the Platonique Philosophers are three expressions, (two of them in my) Text which demonstrate Iesus Christ to be essentially, and substantially God; none of which expressions are to be found in the writings of any of the Prophets, Apostles or Evangelists.

First, Our Evangelist saith that Christ is *unigenitus à Père*, the only begotten Son of the Father, so he is stiled in my Text, *We beheld his glory, the glory as of the only begotten.* So he is stiled, Verse 18. *No man hath seen God at any time: the only begotten son hath declared him.* And to supersede other places: he is so stiled, Iohn 3. 16. *God so loved the world, that he gave his only begotten son.*

Now this title plainly proves him to be God: for how could he be *Unigenitus* his only begotten son, if he was not his natural, and essential son: for the Angels

Unigenitus

Unigenitus

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Unigenitus

Unigenitus

Angels are called the sons of God by Creation; Mankind are the sons of God by Redemption. Believers are the sons of God by Grace and Adoption; wherefore in these regards he hath many Brethren; since then he is called *Unigenitus*, his only begotten Son, he must be a Son some other way, namely, by eternal Generation, and so God.

Secondly, Our Evangelist saith, that Christ is *in sinu Patris*, in the bosom of the Father, *ver. 18*. This phrase doth not only hold forth that tender affection which God the Father bears to Christ; for that which we love dearly we lay in our bosoms; thus the affectionate Nurse lays her crying Infant in her bosom, and the carefull shepherd carries the sucking Lamb in his arms, and if it be in danger lays it in his bosom: and *Moses, Deut. 13. 6.* calls the wife the wife of a mans bosom, signifying that tender affection and cordial love, which a man bears to his wife.

Neither Secondly, doth this phrase only signifie that secure rest, and blessed enjoyment which Christ hath with God, and in God; for in Scripture a place of rest is sometimes called the bosom, *Luk. 16. 23. ver. 1.* *Dives* did see *Lazarus* in *Abrahams* bosom: and in usual Authors, a place in the Sea that is free from the fury of the winds, is called *sinus Maris*, the bosom of the Sea.

Neither Thirdly, doth this phrase only signifie the communication of all secrets from God the Father to Christ; so that there is nothing hid from him; thus we call a man our bosom friend, to whom we lay open our hearts, and most private affairs.

But likewise the phrase implies the consubstantiality

*Iob 1. 6.*  
*Mar. 16. 15.*  
*Gal. 4. 6.*  
*Rom 8. 19.*  
*Rom 8. 32.*  
*Isa 53. 8.*

*Unigenitum*  
*Dei filius*  
*neque factus*  
*est — neque*  
*ex tempore*  
*genitus, &c.*  
*Aug. de fide.*

*Solemus in*  
*sinu portare*  
*qua valde*  
*una gratia*  
*quaeque ser-*  
*uire cupi-*  
*mus. Illyrici*  
*cla. Scrip. it.*  
*Sinus.*  
*Isa. 40. 11.*

*In sinu Patris*  
*est, denotat*  
*Amoris unio-*  
*nem, Naturae*  
*communio-*  
*nis, & secreti*  
*communi-*  
*cationem.*  
*Kavanellus*  
*it. Sinus.*

lity of the Son with the Father; for the Bosom is of the same nature with the person it self.

Thirdly, My Text saith, he is *Verbum*; the Word; and this proves him to be God; for it is an attribute incommunicable to any creature, and an attribute which distinguisheth the second Person in the Trinity from the other Persons; for though the Father be a Spirit, the Son a Spirit, the Holy Ghost a Spirit: though the Father be the Light, the Son the Light, the Holy Ghost the Light, &c. yet the Father is not the Word, nor the Word the Father; the Holy Ghost is not the Word; nor the Word the Holy Ghost. And thus much shall serve for the first Use, which is for confirmation both of the *Arian* and *Socinian*.

*Use 2.* Of Exhortation, to stir us up to some Christian Duties: As 1. Is Christ the Word? then let us hear him: for shall the Word it self speak, and we be deaf? Shall the Word, who is the Wisdom of the Father, utter his voice, and thus a gracious voice, a soul-healing voice, and a soul-saving voice, and we want ears? God the Father commands us to hear him, *Mat. 23. 35*: God the Holy Ghost persuades us to hear him, *Mat. 3. 16*: God himself hath anointed him with the oyl of gladness above his fellows, and constituted him the Plenipotentiary between himself and Man; wherefore for Peace sake, we must give him audience.

Consider what an honour it is to Gospel-times, that Jesus Christ the Author and Subject of the Gospel, did personally speak in them: the Apostle reckons it a high honour, *Heb. 1. 1*. God who at sundry

*Ioh. 4. 24.*

*Ioh. 1. 5.*

*In Trinitate  
non est alius,  
secundum  
Augustinum.  
3. de Trinitate.*

*Godwin  
Jewish Ant.  
lib. 1. cap. 5.  
pag. 16.  
1 Tim. 2. 5.*

*Weiss. Chri-  
stian Syna-  
gogue, his  
Prolegom.  
cap. 4. p. 16.*

dry times, and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son. Where observe, that God spake to the Patriarchs and Saints, who lived before Christs advent, at sundry times; he did not discover himself at once unto them. He spake unto them <sup>in sundry parts</sup> in sundry parts, he did not discover himself perfectly unto them. At one time he discovered the *Messias* should be *Semen mulieris*, the seed of the woman; so in Paradise; at another time he discovered the *Messias* should be *Semen Abrahæ*, the seed of *Abraham*; so in *Canaan*, at a third time he discovered the *Messias* should be *tribu Juda*, of the tribe of *Judah*: So in *Egypt*, as the learned *Cosauben* doth excellently, and copiously shew, in his first exercitation against *Baronius*.

Gen 3.15.

Gen. 22. 18.

Gen. 49. 10.  
Cosaub. Ex. 1.  
ad. apparat.  
Annal. num.  
3. p. 11. f. 2.

But now he hath spoken by the Word, he hath spoken fully, as there needs no addition of unwritten Traditions, equalized to the Word; he hath spoken clearly, as there needs no representations of Judaical shadows, whether by ablutions or sacrifices. He hath spoken ultimately, as there needs no extraordinary Revelations, whether by men or Angels.

Tridentina  
Synodus om-  
nes libros tam  
V. quã N. T.  
nec non tradi-  
tiones ipsas  
pari pietatis  
affectu sus-  
cipit, & ve-  
neratur. Ca-  
ran. 2. sum.  
concil. pag.  
926.

2. God spake to the Patriarchs <sup>in sundry</sup> in sundry manners, sometimes by dreams, so to *Joseph*, some- times by visions, so to *Daniel*, sometimes by An- gels, so to *Elijah*; sometimes face to face, as a man speaks to his friend, so to *Moses*; sometimes by Pro- phets, so to *Hezekiah*; sometimes by *Urim* and *Thummim*, so to *David*; sometimes by <sup>an</sup> an Eccho from heaven, or a low still voice, so in the second Temple. But now he hath spoken by the Word, Dreams are vanished, Visions are ceased,

Gen. 37. 5.  
Dan. 10. 5.  
1. Reg. 18. 3.  
Exod. 33. 11.  
1. Sam. 30.  
7. 8.  
Iob 4. 16.  
Mar. 17. 3.  
Cosaub. Ant.  
lib. 5. cap. 1.  
Crim pag. 84.

2 Cor. 3. 18.  
Acs 20. 27.  
2 Cor. 4. 5.  
Col. 2. 16. 17  
Gal. 1. 8. 9.

*Urim and Thummin* is silenced. Now he hath spoken distinctly, without confusion, fully without addition, evidently without shadows, uniformly without types, immutably without change.

But some may say, How doth the word speak to us? Is not the Word in heaven, we on the earth? who ever heard the voice of Christ, since the Apostles days?

Cal. Inlt.  
lib. 1. cap. 9.  
Ecc. 1. 10.

It is ealie to answer, That the Word doth speak unto us in the Holy Scriptures, which because they have Christ for their Author, are called the word of Truth, and the word of life. Christ speaks unto us by his Ministers, who are Embassadors for Christ, and beseech you in Christs stead to be reconciled unto God. Christ speaks unto us in all his sacred Ordinances, which are the Spiritual Mines wherein the precious gold and treasure of grace is to be found. Oh let not us refuse the Word that thus speaketh; For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward: how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed to us by them that heard him? Heb. 2. 2, 3.

Mat. 23. 34.  
Luce 19. 44.  
Ioseph. de  
Bell. Jud.  
lib. 5. cap. 12.  
Acs 13. 46.

Think with your selves what became of Capernaum and Bethsaida; of Corazin and Ierusalem, who refused to hear Christ, when he was on earth, and refused to hear the Apostles speak when Christ was ascended into heaven? What is become of those seven famous Churches in Asia, who were the first fruits to the Gospel, and denied to hear Christ speak in his word, but gave ear to *Cerintus*, and other *Embussasts*, to the *Nicotarians*, and other false Teachers?

2 Tim. 2. 14.  
1 Tim. 6. 20.  
2 Tim. 2. 14.  
1 Tim. 6. 20.  
Rev. 2. 15.

chiers: Nay think what is become of Germany, Bohemia, and the Palatinate: which have been Countries like the Garden of Eden for fruitfulness, and pleasantness; who neglecting the holy Scriptures, wherein Christ did speak, and giving liberty to Anabaptists who dreamed of Revelations, are in many parts become like a desolate wilderness; so that the houses which the flames of War did not consume, are become (if I may use the Prophet *Isaiah's* words) an habitation for the Bittern, and the Owl, and Satyrs dance there.

Oh let the Judgements of God on others, be seasonable Memento's to us: Oh let Gods corrections on others, be timely instructions to us. Let us hearken to Gods Warning-pieces, before he discharge his Murdering-pieces: when once <sup>a</sup> the black Flag is hung out, it will be too late to cry for quarter: when once <sup>b</sup> the fourth Seal is opened, and he comes that rides upon the pale Horse, the time of Treaty will be past.

Therefore I beseech you consider whilst Time is; you <sup>c</sup> know not how soon time shall be no more, when the heavens shall be wrapt up like a scrowl, and the elements melt with fervent heat. Consider whilst your Time is; you <sup>d</sup> know not how soon your time of life shall be exhausted, the sand in that hour glass quite run out, and your selves summoned before a just Tribunal: therefore <sup>e</sup> *to day if you will hear his voice, harden not your hearts.* I say with an Emphasis, *To Day*: to day hear his voice; for though every day of the year be Christs (because with him the <sup>f</sup> new world began) yet this Day (if any credit may be given to our <sup>g</sup> Churches Chronology) hath rela-

*Stelden Com. lib. 5. fol. 55. Muscerus dicebat ut dignitate sunt omnes aquales, &c.*

*Ira. 13. 21.*

*33. 14. 19.*

*(a) Ferunt Tamerlanum (Flagellum Dei dictum) primo die obsidionis album signum extinguisse, Secundo rubrum, tertio nigrum.*

*(b) Rev. 6. 2.*

*(c) Rev. 10. 6.*

*Mat. 24. 36.*

*1 Ioh. 2. 18.*

*Rev. 6. 14.*

*2 Pet. 3. 10.*

*(d) Luk. 19. 42.*

*Gen. 27. 21.*

*Heb. 9. 27.*

*(e) Heb. 4. 7.*

*(f) 2 Cor. 5. 17.*

*(g) Vid. Leit. Angl.*

Luk. 2. 10,  
11.

Luk. 2. 13.

Luk. 2. 20.

Ioh. 8. 56.

tion to him in a special manner: for this is the Day (according to our Churches account) in which the Angels of God did adore his Person, and proclaim his Birth. This is the Day on which the Heavenly Host did loudly sing an Anthem (*of glory be to God on High, in earth peace, and good-will towards men*) for his blessed Nativity. This Day did the believing Shepherds praise, honour, and worship God, because they saw with their corporeal eyes, what Abraham saw by the eye of Faith. *Verbum caro factum*, The Word made flesh.

Oh let not us forget that there was a Day of Christs Birth, without which we had better never have seen the Day.

Oh let not us despise the Day of his Birth, without which we can never be partakers of the new Birth.

(a) Eph. 2.  
13, 14.

(b) Jo. 3. 17.

(c) Luk. 1.  
78, 79.

(d) Gal. 4. 4.

What good could we obtain by the Birth of Nature, unless the God of Nature was born to revive our corrupted Nature? What comfort could we feel in the light of the world, unless he that is the true light had appeared in flesh for the salvation of the world? Thrice happy we, if the night of darkness had wrapt us in eternal silence, unless Christ the bright morning star had visited us from on high. But blessed be God the Father of mercies, and the God of all comfort, because in the fulness of Time he sent *Jesus Christ* to be made of a Woman, made under the Law, to Redeem us who were under the Law, that we might receive the Adoption of sons.

Shall we keep an annual day to the honour of God for bodily deliverances from Gunpowder Traitors, and

and Spanish Armado's, from men who can only kill the Body & And with any Judge it is sinfull (I say sinfull) to keep an annual Day to the honour of our Saviour for spiritual Deliverances from infernal enemies, who would have swallowed up soul and body & Might the Jews, under the strict Pædagogic of the Law, keep an anniversary Feast called *Pæris* (which was of humane institution) without any reproof from God, or any of his Prophets, and that only for their temporal preservation from the treachery of *Hamán*? And will any Christian think it sinfull, in Gospel-times, to keep an anniversary Festival for those spiritual, unutterable and unconceivable Mercies, which we enjoy by the birth of *Jesus Christ*?

(e) The Apostles who decay the observation of the Lords day as sinfull, do also decay all annual commemorations of Gods mercies as sinfull: but the Protestant Churches are of another judgment, as appears in the writings of Chemnitz, Zan-

klus, Perkins, Bullinger, &c. (f) Either 9. 10. 11. 12.

— *Pudet hac opprobria nobis  
Et dici potuisse, & non potuisse refelli.*

*Ovid Met.*  
lib. 1.

Beloved, if you dare put any trust in Ecclesiastical Annals (and I know no probable reason, but we may trust them, as well as the Civil Annals) then *Jesus Christ* was born as upon this Day. If you value the judgement of many eminent Saints who lived in the Primitive times before Popery was hatched, and preached willingly at this time, then *Jesus Christ* was born as upon this Day. If you prize the practice of those godly and learned Martyrs in *Queen Maries* days (such were *penitent Cranmer*, learned *Ridley*, zealous *Latimer*, and many others) who shed their blood in detestation of Popish Errors, and yet did constantly keep this Festi-

(g) Ambrose, Chrysostom, Augustine, &c. Nomina veteris et Apostolica Ecclesie cum intelligi quæ a tempore Apostolorum per annos sexcentos quingentos duravit, &c. Zanchius. (h) Leir, Aug. Edward 6.

b Anno Dom.  
1648.

c Vide the  
proceed. at  
Perth. tract.  
de Festis.

d Contemptus  
Ecclesie  
Christi  
magna animi  
superbia, &  
gaudio de  
nobis existi-  
matione pro-  
ficiunt. Fa-  
cilius haec  
superbia ut  
instat. Gigan-  
tum non ve-  
reamur bellum  
cum eis.

Ecclesia patri-  
bus & omnibus  
suscepere.

Zanchius de  
tribus Elo-  
him, 2. part.  
lib. 1. cap. 2.  
pag. 371.

Scriptura  
canonica est  
eminentiſſima  
authoritas.  
Aug. de civ.  
Dei. l. 1. c. 3.  
Vide Canonicu  
lib. 1. c. 1.

val of the Birth of Christ, when Jesus Christ was born as upon this Day. In word, if you set any rate upon <sup>b</sup> the Synagogue at <sup>c</sup> Perth, who were never yet suspected of Popery, or superstition, and who did celebrate <sup>e</sup> the feast of Christs nativity with great solemnity, honouring it with Sermons, and plentiful relief to the poor; then Jesus Christ (in their opinion) was born as upon this day. How- ever this is enough for my purpose that the <sup>d</sup> Chri- stian world hath reputed the twenty fifth day of December (and this is our twenty fifth according to the Julian accompt) for the day of Christs birth. Therefore unless we will be *Antipodes*, let me say again, *To Day, if you will hear his voice, harden not your hearts.* Hearken seriously to what Christ doth speak to you by me his unworthy Messenger.

First, Christ speaks something to you as he is *Ver- bum* the Word.

Secondly, Christ speaks something to you as he is *Verbum caro factum*, the Word made flesh.

First, He speaks unto you under this notion, that he is *Verbum* the Word; namely, that you prefer his words before all the words and writings of mor- tal men. For there is no writing beside the Word of Christ, which is *authoritas*, of it self to be believed, or, *alimosa*, of it self worthy to be believed. Name me the writings of any men famous in their Times, renowned in their Generations, and if they be vo- luminous, you will find errors and mistakes in them.

*Iustin Martyr* and *Irenaeus* were two worthy Writers living near the Apostles times, even in the second Century, and yet both of them were cor- rupted with the Error of the *Chiliasm*. *Tertullian* and

and S<sup>t</sup> Cyprian were two eminent Instruments of Gods glory, and lived in the third Century; yet the first was infected with the error of *Montanus*; the second defiled with the superstition of *Donatus*. *Cyril* and *Epiphanius*, two excellent Authors, who lived in the fourth Century, yet the one did err in the procession of the Holy Ghost, denying his procession from the Son; the other was drawn into the error of the *Anthropomorphite*. In short, (for why should I tire your Patience?) *Hierom* and *Augustine* were two zealous Fathers of the Church, and their labours admired for Learning and Piety: yet both of them had their spots, and great ones two; the former erring in the point of Virginity, thinking it meritorious; the latter miscarrying in the point of Baptism, excluding all Infants dying unbaptized from the beatifical vision of God.

Eusebii, Hist.  
l. 3. cap. 35.  
Hieronymi  
catalog.  
Eusebii  
lib. 7. cap. 3.  
Potters an-  
swer to cha-  
ritymistaken,  
Sect. 4. num. 1  
3. pag. 105.  
Plus amat  
Virgines  
Christus. Hier.  
contr. Iov. 1.  
Zonum et  
non tangere  
mulierem;  
erga matrem et  
tangere.  
Noli credere;  
noli disere-  
infantes an-  
tequam bapti-

zetur, morte praeventos pervenire posse ad originalium peccatorum indulgentiam, sicut est  
catholicum. Aug. tom. 7. lib. 3. de orig. animæ. cap. 9. Aug. tom. 3. de fide cap. 17.

And if these holy, learned and godly men who lived in the purer ages of the Church (before there was any Pope) and nearer the Apostles times then we by above a thousand years, had such failings in their single writings; what then may we judge of our latter Writers, though revered for Piety and Zeal, and not to be mentioned without due respect to their labours? may we think then to be infallible? may we make them the Masters of our Faith? nothing less: for if it be an Article acknowledged by all the reformed Churches, that *Concilii generalia possunt errare*, General Councils may err; then it must not be denied but that particular mens

2 Illyricus de  
orig. pec.  
Luther, de  
consustan.  
&c.

(1) *Notandum est experimento verum, concilium generale posse deservire.* Cusanus Card. concot. Cathol. lib. 2. cap. 5.

writings are culpable and infirm. It is the honour and <sup>b</sup>privilege due to the Word of God, the holy Scripture (which is the Book of Iesus Christ, who is the Word) that there are no Errata's annexed to it.

Secondly, He speaks unto you under this notion, as he is *Verbum caro factum*, the Word made flesh.

And here I must decline my intended Method, lest I trespass too much upon the time :

(1) Ioh. 3. 6.  
1 Cor. 15.  
39. 50.

As 1. What is meant by <sup>a</sup>flesh; for it is, *σάρκα πνεύματος*, a phrase of various signification.

(b) *Field of the Church,* l. 5. c. 2. p. 423  
424.

(c) *Aquinas* 3a. q. 1. art. 2. d.

*Moyses* Ecccl. Pol. l. 5. num. 1. p. 291.

(d) *Tolle morbos, tolle anthera, & nulla est medicina causa.*

*Aug. Calv.* Instit. lib. 2. c. 12. § 4, 6.

(e) *Aug. Enchir.* cap. 62. & cap. 105.

(f) *In Sent.* lib. 3. dist. 1.

Secondly, why the Word being God, was made flesh, i. e. (by the figure Synecdoche) Man? What <sup>b</sup>necessity there was of it, or equity in it? And here it might be modestly inquired, whether God might not (*salva iustitia, & veritate*) have been <sup>c</sup>satisfied some other way then by the Incarnation of his Son (if he had so pleased.)

3. Whither the Word had been made flesh, supposing that *Adam* had continued in innocency; the <sup>d</sup>negative whereof *St. Augustine* and others do convincingly maintain.

4. Why the Word, who is the second Person in the glorious Trinity, was made flesh, rather than <sup>e</sup>God the Father, who is the first Person in Order; or God the holy Ghost who is the third Person. And here I finde <sup>f</sup>*Scotus*, *Richardus de media Villa*, *Petrus de Aquila*, with others, spinning too fine a thread.

Fifthly, In what sense it is true, that the Word was made flesh; Whither it was *Convertendo*, by turning the Godhead into flesh, so that he was no longer

longer God, but a meer Man, which was one of the dangerous Errors of *Cerintus* a Jew, whom *S. John* the Evangelist did so much detest that he would not stay in the Bath, when he spied *Cerintus* therein : but said to his Friends, let us depart hence, least the Bath wherein *Cerintus* the Enemy of the Truth batheth himself, fall upon us.

(g) *Eusebii*  
*Eccl. Hist.*  
l. 3. c. 25.  
l. 4. c. 14.

Or Secondly, Whether it was *Compendo*, by mingling the Deity with flesh, as water is mingled with wine ; which was the pestiferous Error of *Eutyches*, who for this Heresie was Condemned in the Great Council of *Chalcedon* ; the Confession of which general Council, deserves to be written in Golden Letters ; *Confitemur in novissimis diebus, filium Dei unigenitum in duabus naturis, inconfuse, immutabiliter, indivise, inseparabiliter agnoscendum ; nunquam sublata differentia naturarum propter unionem.* We confess, in these last days, the only begotten Son of God must be acknowledged to consist of two Natures, which may not be confounded with one another, or changed into one another, or divided and separated from one another. And we confess the properties of each nature are not destroyed by reason of this Union.

(h) *Carag.*  
*sum. Concil.*  
pag. 337.  
(i) *Act. 1. in*  
*Symb. fidei*  
*concilii chalc.*

Or Thirdly, Whether it was *Addendo*, by adding the Word to the Flesh, so that they remain two distinct Persons, the one *Filius Deum*, the Son of God, the other *Filius Mariae*, the Son of Mary, which was the spreading Heresie of *Nestorius*, for which he was condemned in the General Council at *Ephesus*.

(a) *Carag.*  
*sum Concil.*  
p. 296. 297.  
*Act. In Rits.*  
l. 1. cap. 14.

Or Fourthly, Whether it was *Apparendo*, by seeming

sec. 4.

(b) *Euseb.*  
Hist. Eccl.  
lib. x. c. 13.  
cap. 1. 1. 1.  
lib. x. cap. 13.  
Sect. 2.  
(c) *Aug.*  
Conf. lib. 3.  
cap. 6.  
Vid. vitam  
August. oper.  
praef.

seeming to be flesh, whereas he was not so in truth, and reality, which was the vile Opinion of *Marcion* (whom *Polycarpus*, in zeal to Christ's Honour, called *conditor vici satanae*, the first-born of Satan) and it was the opinion of the *Manichees*, among whom *Augustine* had his conversation in his youth; but his Mother *Monica* a godly woman, did incessantly pray to God for his conversion, and shed many tears, which *S. Ambrose* observing, said these comfortable words to her, *Impossibile est filium tantarum lachrymarum perire*, It is not possible that a Son of so many tears should perish: and God did at length graciously hear her prayers, see her tears, and did convert him, and he became a most eminent Defender of the Incarnation of Jesus Christ and the verity of his Humane Nature.

(d) *Hilary*  
Eccl. pol. lib.  
3. num. 52.  
p. 291, 292.  
&c.

Or Lastly, Whether it was *Assumendo*, by taking up the flesh, that is, the Humane Nature, into a personal unity with the Son of God: so that the self-same Person who was from all Eternity properly God, should also in the fulness of Time be truly Man, and be *Deus et homo*, God man in the Unity of Person; the Natures (that is, the Divine and Humane) substantially differing each from other, and yet each of them retaining their essential properties. The which is the onely true Opinion, as might be manifested out of Scripture and Antiquity. But I may not stay here.

All that I shall speak, will be very brief; namely one Lesson (amongst many others) which Christ doth teach us under this Notion, that he is *Verbum caro factum*, The Word made flesh: And this

this Lesson is not a speculative one, wherein the corruptions of our hearts much please themselves, but it is a practical one, of great necessity to our eternal salvation, And that is the Gospel Lesson of Love, and Charity, for if Jesus Christ did love Flesh, that is, Mankind so dearly, that he did not abhor the Virgin Womb; If he loved Flesh, that is, our Nature so cordially, that he emptied himself of the glory which he had with his Father before the World was, then we ought to love one another heartily and sincerely; then we ought to be charitable to them that be in distress, freely, and affectionately, remembering this superabundant, and altogether undeserved love of Christ, and considering that we ourselves also are in the body.

And now hear O heavens, give ear O earth, and be astonished all you blessed Angels, and glorified Spirits at this Miracle of Miracles, that the Word who is the eternal and substantial Son of God, should through love and charity become flesh. The word had no need of flesh, no pleasure in flesh, no honour from flesh, no advantage or gain through flesh, and yet by the All-conquering efficacy of charity, The Word became flesh.

Flesh was in a sinful condition, in a captivated condition, in a dying condition, in a helpless condition, and now love and charity sweetly move the Word, i.e. Jesus Christ to be made flesh, that so flesh might be reformed,

E

med,

1 Joh. 13. 34.

1 Joh. 3. 23.

4. 21.

1 Io. 4. 11.

e Deut. 32. 1.

Isa. 1. 3.

Naz. orat. 1.

comp. Inland.

Page 1.

d Joh. 3. 16.

1 Joh. 3. 1.

Ezek. 16. 6.

Luke 10. 30.

31.

Rom. 5. 6, 7.

8.

med, reconciled, revived, and live eternally.

O the power of Charity which can depress heaven to earth, and advance earth to heaven, which can raise the dead to life, and bring deliverance from the Gates of Hell? O the power of charity, which can work Miracles beyond a Miracle (if I may so speak) and produce Wonders which to unsanctified Reason imply Contradiction!

Behold by Charity God is made man: the Creator of Heaven created, and Immortality it self become mortal! Behold by Charity the infinite God is finite; the all-seeing light obscured; and the incomprehensible one comprehended within the womb of a blessed Virgin. I may I add any more? Behold by Charity, the holy one of God is made Sin; The Delight of God from eternity, spit on, and made a Scorn; yea Blessedness it self made a Curse!

Since then Jesus Christ was thus loving and charitable, let us be followers of him as dear children; let us (I beseech you) be charitable. Consider, That if ye speak with the Tongue of Men and Angels, and have not Charity, you are but as sounding brass, or a tinkling cymbal. Consider, that if you have the gifts of Prophecy, and understand all mysteries, and all knowledge, and have no charity, ye are nothing. Consider, if you could have all the Weapons in the spiritual Armour,

mour,

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2 Cor. 13.

1 Cor. 13.

Gal. 5. 13.

1 Cor. 13. 2.

1 Cor. 13. 2.

1 Cor. 13. 2.

1 Cor. 13. 2.

mour, and want charity which is the bond of perfectness, they would be unserviceable. Charity is the union of Man to God, the Union of God to man, the Union of man to man, and the way to have union between man and his own Conscience. Charity is one visible testimony of true believing, a sovereign Antidote against the Worlds temptations, a provident laying up Treasures in Eternity, and an inward comfort in a dying condition. Oh the Excellency and sweetness of this Grace of love and charity! and I wish and pray that this Grace may abound in you more and more, that the Son of God may say to you, as he saith to the Church of Thyatira, Revelations 2. 19. *I know thy Works and Charity.* Remember at the great Assizes of Heaven and Earth, where the Potentates of the World must make their personal appearance, and where the Books of Gods infallible Science, and our awakened Conscience shall be opened, that the principal search will be after works of Charity. There will be a *Venite Benedicite*, *Come ye Blessed*, pronounced to them that fed the hungry, clothed the naked, visited the sick, and did other good works in Faith and Obedience, there will be a reward to the pious widow d Mark 12. 41. 14. 34. for her two Mites, to the religious Woman for her box of precious ointment poured on the head of Christ, and to the poor man

a Mat. 10.  
42.

b Luke 17.  
Datur vita  
aeterna secun-  
dum opera,  
at non propter  
merita ope-  
rum, &c.  
Molinæ  
Hyper-  
aspistes,  
cap. 6. p. 51.  
Vide Mell-  
ner. contra  
Lessium,  
part. 2. pag.  
94, 95.

c Joh. 14. 2.  
Dan. 12. 3, 4.

d Mat. 11. 22.  
24. 23, 14.

for his cup doth cold water given to a Disciple shall be counted to him for a good work. Afford your selves, that God will never be forgetful of your Works and labour of Love. And though you shall not be rewarded *propter opera Charitatis*, for any merit in your works of Charity (because when we have done all we can do, we are as unprofitable Servants, and have done less than our Duty) yet you shall be rewarded *secundum opera Charitatis* according to your works of Charity for so Saint Paul saith, *Romans 2. 6.* God will render to every one according to their works. (Then) will good Christians really find the truth of that gracious Promise, *Matth. 5. 7.* Blessed are the mercifull, for they shall obtain mercy. Then will hard-hearted people sadly feel the weight of that righteous threatening, *James 4. 12.* He shall have judgement without mercy, that sheweth no mercy. Then will Gods people see there are so divers Mansions in their Fathers House, which shall be assigned them from the free Grace of God. Then will the wicked know there are many degrees of torment, in that place of never ending misery, into which they shall be plunged from the vindictive Justice of God. Yea, even in this present life, a compassionate and merciful man doth (in some way,

way, and some measure) taste the sweetness of that good word of God, *Psalm* 41. 1, 3. Blessed is the man that considers the poor, the Lord will deliver him in time of trouble; the Lord will strengthen him upon the bed of languishing, and make all his Bed in his Sickness.

To conclude, this is the Time of Christs Birth, unless the Church of England hath been mistaken for above these thousand years at least; the twenty fifth day of December, is (on good grounds) the reputed Day of Christs Birth, unless the Christian World hath been abused beyond all Excuse. And as it is a Duty at all times to remember with all thankfulness, the infinite and overflowing Charity of Christ to the poor and lost Sons of Adam: So let us at this time (according to our several abilities) express more then ordinary Charity to the poor; that so we may demonstrate some fruits of a living Faith; express some breathings of a thankful soul, and stop (as far as lies in us) the open mouths of Atheists, and Papists, who spare not (both in Pulpit and Press) to say, the Protestants preach down Cha-

*e Contra  
Rationem  
nemo sobri-  
us, contra  
Scripturam  
nemo  
Christianus,  
contra Ec-  
clesiam nemo  
pacificus  
senserit.  
Aug. de  
Triakt.  
f Tam La-  
tinorum,  
quam Gra-  
corum Ec-  
clesia pari  
consensione  
in eam con-  
veniunt  
sententiam,  
ut redemptor  
noster sit*

natus vigesima quinta mensis Decembris. Bar. apparat. ad annal. pag. 55.  
a Esther 9. 22. Nchem. 8. 10. b James 2. 17. Gal. 5. 6. Heb. 13. 16.  
Mat. 5. 16. c Stapleton, Lessius, Harding, Parsons, Camp-  
an, &c.

ity. Remember *Verbum Caro factum est*, The Word was made flesh.

Præclare ab Ennio dictum est,

P. Cunz  
lib. 3. de re-  
pub. Eubr.  
cap. 4. p. 343.

*Homo, qui erranti comiter monstrat viam,  
Quasi lumen de suo lumine accendat, facit:  
Nihilominus ipse lucet, cum illi accenderit.*

FINIS.